

CATHOLIC • ACTION •

Vol. XXV, No. 2



FEBRUARY, 1943

Our Catholic Press Today

“OUR Catholic Press of the United States, never before possessing such vigor, vision, and intelligent programs, now enjoys the golden opportunity to bring all its influence to bear on keeping the new reconstructed civilization, Christian and moral; to keep God dominant in human affairs, and nations’ duties one to another bound together by the reverence and responsibility we all owe to the Supreme Being.”

—1943 Press Month Message of the Most Rev.
John Mark Gannon. (See pages 4 and 5.)

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Family Life, Business and Auditing, and CATHOLIC ACTION*, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies — national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXV, No. 2



February, 1943

OUR COMMON CATHOLIC INTERESTS

50th Anniversary of the Establishment of Apostolic Delegation in the United States

JANUARY 24 was the fiftieth anniversary of the establishment of the Apostolic Delegation in the United States. The Apostolic Delegate is the representative of the Holy Father to the Church in the United States. He is sent here to facilitate the relations between the dioceses and the Holy See and to advise our Holy Father upon the life of the Church in our country so that we can be better helped to think and act in accord with the faith, unity, traditions and mind of the Church of Christ.

Back in 1893, when the Apostolic Delegation was first established, the first Delegate, Cardinal, then Archbishop, Satolli, had come to the United States to represent Pope Leo XIII at the old Chicago World's Fair. While here, the Delegation was established and he was appointed the first Delegate.

In the early years of the Delegation, the residence and office were in a small house near the present Union Station of Washington. The Delegate and one priest-secretary did all the work. As the years have passed and the Church in the United States has grown and the staff has increased, the Delegation has moved twice, each time to larger quarters. There are now four permanent priest-secretaries and three others who assist.

The present Delegate, Archbishop Cicognani, came here nearly ten years ago. The ordinary course of his work is indicated, in part, by the fact—a fact which shows also the growth of the Church here—that six new archbishoprics and ten new dioceses have been created during these years. He has himself consecrated fourteen of the Bishops and has installed all of the Archbishops in the newly created archbishoprics.

Among his writings, published in this country and written either in Rome or while here, is a book that shows his special interest in the United States. "Sanctity in America" tells of the men and women who have lived in our country whose causes for beatification or canonization had begun.

The Apostolic Delegate is the personal representative of the Holy Father. In spite of the inventions that cut space and time so much, the United States is still geographically a long distance from the center of Christendom. Spiritually, it has the mission of performing in the future many tasks that countries of Europe once performed. The closer we are in unity, faith and understanding with the Successor of St. Peter, the Vicar of Christ, the abler we shall be to meet our obligations. The presence of the Apostolic Delegate, the personal representative of our Holy Father, assists us in our great mission.

INFLUENCE of CATHOLIC PRESS

On POST-WAR RECONSTRUCTION

IN HIS 1943 Press Month Message the MOST REV. JOHN MARK GANNON, Episcopal Chairman, N. C. W. C. Press Department, stresses the "powerful influence" and "opportunity" which the Catholic Press of the United States enjoys "in shaping the new program to govern the nations and territories of the world." The text of the message follows:

HERE IS a picture of the apparently providential development of the Catholic Press of the United States of America:

I say providential because each day of the global war draws us that much nearer to a period of reconstruction of world civilization, the importance of which exceeds any other period in the long history of the human race. The press will have a powerful influence in shaping the new program to govern the nations and territories of the world. Our Catholic Press of the United States, never before possessing such vigor, vision, and intelligent programs, now enjoys the golden opportunity to bring all its influence to bear on keeping the new reconstructed civilization, Christian and moral; to keep God dominant in human affairs, and nations' duties one to another bound together by the reverence and responsibility we all owe to the Supreme Being.

Pope Pius X became the sparkplug of the Catholic Press movement with his now famous statement: "In vain will you build churches, preach missions, found schools; all your good works, all your efforts will be destroyed if you can not at the same time wield the defensive and offensive weapons of a press that is Catholic, loyal and sincere."

The devastating attacks on the Church, first in Spain during the civil war, and later, spreading throughout Europe during the global war, now silhouette clearly these words of Pope Pius X as nothing less than prophecy.

Voice of Holy Father

As though the Holy Spirit wished to set the prophecy more clearly in the skies so that all the faithful might read, Pope Pius XI, addressing a group of Catholic journalists, said: "You are my voice; I do not say that you make my voice heard, but that you are really my voice itself; for few, indeed, would be the number of the children of the common Father who could learn my wishes and thoughts without the aid of the Catholic Press."

The Bishops of the United States, always giving the deepest reverence to the Holy See, hoping to discern therein the will of the Holy Ghost, endeavored to translate into human reality the warning and proph-

ecy of the Popes by establishing in 1920 the *N. C. W. C. News Service*, a powerful Catholic instrument to bring quickly information to the public on all current movements of society and governments out of joint with traditional Christian practice and morality. . . .

The *N. C. W. C. News Service* is not a secular news service competing with Associated, United, International, Reuters, Havas or any other news service. It has a mission all its own. These services deal with politics, commerce, and all the thousands of news items having to do with the daily happenings of the current life of the human race. On the contrary, the *N. C. W. C. News Service* is a Church news service, dealing exclusively with the events of the Apostolic Catholic Church, religion and the conflicts of the human race with the moral law. The *N. C. W. C. News Service* never enters the political or commercial field. It reports only on religion, morality, or kindred fields and whatever impinges upon the exercise of the rights of human beings in these fields. Wherever on earth a race or a people are deprived of their freedom in these matters, whether by a government, a secret society, or any other group of intellectuals or innovators, the *N. C. W. C. News Service* establishes the facts by responsible correspondents, and releases authentic information to the press for the protection of the Church and the safeguarding of the liberty and natural rights of the common people.

Sources of News

We believe the Holy Father, the Supreme Head of the Catholic Church, is by the authority of Jesus Christ, the duly appointed teacher of the human race on matters of religion and morality. An authority of such prominence, backed by a Church old and venerable in experience and wisdom, should be heard by a world constantly groping to find a way out of its pitiful failures. Whenever the Holy Father speaks to us, whether by Encyclical, by a special sermon, or by any decree of importance, we place a copy of his words on your desk in a few hours. Whenever the Bishops of a particular nation publish a pastoral letter revealing their consolidated judgment on the current evils of the day and the best way to meet them, we place an authentic copy in your hands without delay. When-

ever some distinguished Catholic leader or statesman, priest, prelate, or layman, makes a pronouncement of importance bearing on current evil, we distribute that to our press. Our purpose is to survey the field of religion and culture, to discover any infiltration of evil contrary to the revealed religion of Jesus Christ and the accepted and traditional morality and customs of Catholic countries, and to keep the people informed through the press.

We have correspondents of high reputation in the leading cities of the earth. They have access to the facts, sometimes when other secular correspondents are unable to reach the sources, and they submit authentic reports to our central office. Even then, these reports are very often reauthenticated by cable before being officially released to our clients.

Social, Moral, Economic Program

Evidently, therefore, the *N. C. W. C. News Service* has a particular mission to perform. At no hour in world history is that mission more timely, necessary and desirable. Technical progress without God has only helped to spread evil. Can you recall any page in human history containing more tears, more misery, pain and suffering than the page we are writing today?

We believe this is the result of leaving Christ, the Light of the World, out of our human calculations. The *N. C. W. C. News Service* has a program, social, moral, and economic, for the restoration of social justice, economic peace, and moral responsibility between nations. It is a vehicle created to bring to bear the waters of Christian philosophy and theology on a parched and withered earth.

There are two most important documents upon whose conscientious execution the vast millions of people depend for future peace and justice. My counsel to all Catholic editors is to keep these documents constantly on their desks to be ready and alert to see that all future proposals for peace and the reconstruction of society after the war adhere substantially to the principles they declare.

Summaries of Pope's Message and Atlantic Charter

The first document is known as the "Atlantic Charter." The second is called "The Indispensable Prerequisites for a New Order," enunciated by Pope Pius XII. In order to give concentrated directive force to Catholic publications for the year 1943, I here append a summary of the principles involved in both documents. The "Atlantic Charter" states:

"First, their countries seek no aggrandizement, territorial or other.

"Second, they desire to see no territorial changes that do not accord with the freely expressed wishes of the peoples concerned.

"Third, they respect the right of all peoples to choose the form of government under which they will live; and they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them.

"Fourth, they will endeavor, with due respect for their existing obligations, to further the enjoyment by all States, great or small, victor or vanquished, of access on equal terms, to the trade and to the raw materials of the world which are needed for their economic prosperity.

"Fifth, they desire to bring about the fullest collaboration between all nations in the economic field with the object of securing for all improved labor standards, economic advancement, and social security.

Freedom from Want, Fear

"Sixth, after the final destruction of the Nazi tyranny, they hope to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which will afford assurance that all the men in all the lands may live out their lives in freedom from fear and want.

"Seventh, such a peace should enable all men to traverse the high seas and oceans without hindrance.

"Eighth, they believe that all the nations of the world, for realistic as well as spiritual reasons, must come to the abandonment of the use of force. Since no future peace can be maintained if land, sea or air armaments continue to be employed by nations which threaten, or may threaten, aggression outside of their frontiers, they believe, pending the establishment of a wider and permanent system of general security, that the disarmament of such nations is essential. They will likewise aid and encourage all other practicable measures which will lighten for peace-loving peoples the crushing burden of armaments."

In reporting this joint declaration to the American Congress and people, the President pointed out that the declaration included, of necessity, "the world need for freedom of religion and freedom of information."

The "indispensable prerequisites for a New Order," of Pope Pius XII, are:

1. Triumph over hate, which is today a cause of division among peoples; renunciation therefore of the systems and practices from which hate constantly receives added nourishment.

2. Triumph over mistrust, which bears down as a depressing weight on international law and renders impossible the realization of any sincere agreement.

3. Triumph over the distressing principles that utility is a basis of law and right, and that might makes right; a principle which makes all international relations liable to fall.

Proper Standard of Living

4. Triumph over those germs of conflict which consist in too strident differences in the field of world economy; hence progressive action, balanced by correspondent guarantees, to arrive at an arrangement which would give to every state the medium necessary for insuring a proper standard of living for its own citizens of every rank.

5. Triumph over the spirit of cold egoism which, fearless in its might, easily leads to violations not only of the honor and sovereignty of States but of the righteous, wholesome and disciplined liberty of citizens as well. It must be supplanted by sincere juridical and economic solidarity, fraternal collaboration in accordance with the precepts of Divine law amongst peoples assured of their autonomy and independence.

My dear Catholic editors, may God bless your pens during this tragic and pregnant year of 1943. Keep a cool brain and your feet firmly planted on the ground. Strive, as God gives you the light, the courage and the strength, to see that the principles of the Atlantic Charter and of The Pope's Plan are not conveniently forgotten as we approach the hour of world readjustment.



CATHOLIC COLLEGIATE CONGRESS

*An Impressive and
Interesting Review*

MAKES HISTORY

By Tess Marie Gorka
N. C. W. C. Youth Department

THE 1943 model of Catholic collegian is a product of which the Church might well be proud. That is, if the 449 registered delegates, representing eighty-five colleges and universities, who attended the Catholic Collegiate Congress in Cincinnati, Ohio, December 27-30, 1942, may be taken as a criterion of the Catholic youth in institutions of higher learning.

The congress was an historic occasion. Sponsored by the National Federation of Catholic College Students and the Newman Club Federation, it was the first national meeting of the College and University Section of the National Catholic Youth Council.

A wartime assembly, it had for its theme "Victory In War and In Peace." In the opinion of all who attended the sessions the congress achieved its end in bringing out the consciousness of Catholic students toward the situation of the world today and future peace.

The congress made history in another sense. From the opening discussion to the drafting and adoption of the resolutions, the delegates displayed a determination to concentrate upon a practical approach to the solutions of the problems as they fall within the sphere of their own influence and activity—an uncommon characteristic of ordinary student gatherings.

Pontiff's Blessing Received

Blessed by His Holiness Pope Pius XII and greeted by the President of the United States, the convention was honored by the participation of four members of the Hierarchy in its program.

Opened with a Pontifical High Mass, celebrated by the Most Rev. James E. Kearney, Bishop of Rochester and episcopal moderator of the Newman Club Federation, the convention was presided over by the Most Rev. John T. McNichols, O.P., Archbishop of Cincinnati, and host to the congress. The sermon was preached by the Most Rev. Samuel A. Stritch, Archbishop of Chicago.

The blessing of the Holy Father was contained in a letter from His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, addressed to the Most Rev. John A. Duffy, Bishop of Buffalo and episcopal moderator of the N. C. W. C. Youth Department. It read as follows:

"The Holy Father has been pleased to learn of the coming Catholic Collegiate Conference which is to meet in Cincinnati during the Christmas holidays. The

fatherly interest of His Holiness in all the problems of youth in these troubled times prompts him to express the wish that the deliberations of this congress will, with the help of Almighty God, accomplish much for the welfare of young men and women in the midst of the growing responsibilities which are theirs. He prays that they will be animated in all things by the highest Catholic ideals of love of God and love of neighbor, and, as a pledge of the graces which he implores from the Father of Light, His Holiness is pleased to impart to the Most Reverend Host, as well as to the officers and members of the congress, from the depth of his heart, a special Apostolic Benediction. Allow me to assure you at the same time of my own interest and good wishes."

The President's Message

In his message to the Catholic Collegiate Congress, President Roosevelt said:

"One of the most encouraging signs of the times is the serious interest being taken in world affairs by young people in our schools and colleges.

"I am glad, therefore, to hear of the plans of the Newman Club Federation and the National Federation of Catholic College Students to hold a collegiate conference in Cincinnati.

"The theme of the conference—'Victory In War and In Peace'—is significant because it shows your leaders are fully cognizant of the tremendous problems of spiritual rehabilitation and the restoration of the rights of men and of nations that must be solved if an enduring peace is to follow the upheaval which rends the world today.

"It is particularly fitting that the great name of Newman, who gave the world a classic definition of the functions of a university, is to be associated with a movement whose aim is to call young people of academic pursuits to the work which awaits them.

"Nor do I think it amiss to recall to such an assembly the great Cardinal's definition of a gentleman as one who never inflicts pain. What a different place the world would be if the spirit prevailed.

"The opportunity for real service by our student bodies is abundant. God grant they will rise to it."

Students Lead Discussions

General sessions of the congress were devoted to consideration of nine sub-divisions of the congress theme. These were: "The War and A New Era"; "Catholics and the New Era"; "The Americas and the New Era"; "Catholic Students and the War and the Peace"; "Victory in Peace: Rehabilitation"; "Economic Life"; "Rights of Man and Nations"; "World Government"; "A Spiritual Conversion."

The session chairmen and discussion leaders were selected students from both Catholic colleges and secular institutions. The major portion of the program

consisted of open discussion from the floor. Even though every session ran over the time allotted to it, it was impossible for the chairmen to recognize all the delegates who clamored for a chance to express their thoughts on every topic.

The need to integrate the dignity, rights, brotherhood and duties of persons and nations was brought out by the discussion leaders and it was generally agreed that students can for the present do the most good by concentrating their efforts toward applying the Catholic principle of the brotherhood of mankind to other students, those with whom they come in contact at the universities. It was pointed out that the New Era to follow this war must be built upon the principles outlined in the Papal Encyclical on "Reconstructing the Social Order." To bring about such reconstruction will naturally take many years, but if Catholic students realize now their responsibility they will educate themselves so that tomorrow, in a concentrated and united effort, they can insure an understanding and an adoption of the principles enunciated in the Pope's encyclicals by our nation and by the world. Special emphasis was placed on a deeper and more serious study of philosophy and related subjects.

The students registered a genuine interest in bettering their relations with students from other countries of this hemisphere attending Catholic and secular universities in the United States. It was brought out that such students come from countries that are in some respects more Catholic than our own. They occasionally have contempt for the American Catholics for not allowing their religion to order their lives as it should. The responsibility of Catholic collegians to show these students by good example and lively Catholic Action that their fears are unfounded was stressed by the delegates.

The thought was expressed from the floor that each individual Catholic should think often of what he himself would do, were the peace dependent upon him. Action in line with this suggestion presupposes a thorough knowledge of the Pope's Peace Plan.

Archbishop Stritch's Address Climax of Congress

Clarification of the Pope's Peace Plan was masterfully presented to the assembled delegates at the only open meeting of the congress by His Excellency, Archbishop Stritch, speaking as the chairman of the Bishop's Committee on the Papal Peace Program.

Calling the plan a "picture of a world at peace" the Archbishop pointed out that the Pope's "work and his efforts are not things of a dreamer or mere academician, but the creations of a wisdom which knows the modern world and how to draw a plan of a human society which will give to all men their rights and bind them together in justice and charity."

His Excellency said the Pope is calling for a defense, invigoration, restoration of Christian culture. "With

the Pope," he added, "we are fighting like crusaders for our culture and for the making of it a world culture in which there will be the recognition of human rights and human dignity, moral law, Christian solidarity, brotherhood, justice. Resolutely we are opposed to the things which are foreign to our Christian social ways and our hope and objective is a better Christian world."

Paying a tribute to the spirit which was prevalent throughout the congress the Archbishop stated: "Our youth is answering the call of their country in the defense of our way of living and in the hope that a Christian social order will be established in the whole world, or at least that the vantage points for the struggle for a Christian social order will be preserved for them and multiplied. If, therefore, it falls to our youth to do the large thing in the defense of our culture, rightly they are interested in the peace which will be the reward of their victory. In deep patriotism they are dedicating themselves to the nation's cause, but they will not tolerate the building for them of a world in which their culture is lost or rendered hopelessly anemic. They are interested in the peace, and they are not satisfied with just bland general statements on it. They want to know in some large detail its plan and be assured that it will be beneficent."

The stirring, scholarly address of the Archbishop, which climaxed the congress, was enthusiastically acclaimed by the delegates, many of whom expressed the desire to use the text of the address for private study and a guide in their follow-up work on their respective campuses. (It is now being made available in pamphlet form with discussion outline.)

Three-Point Program Adopted

The resolutions adopted at the closing joint business sessions of the congress comprised a three-point program of student action, with seven steps for carrying it out.

The delegates resolved "to bring back the topics discussed at this congress to our campuses with particular emphasis on the following points:

1. Study without action is futile, but action without previous study is foolhardy.
2. The proper milieu of student activity is the campus. Accordingly, the concrete activities prompted by our studies should be concentrated on our campuses.
3. The essential postulate of all effective student action is the unqualified application of Catholic principles to our personal lives.

In accordance with the above premises, we further resolve:

1. To recognize our obligations to extend a welcome into our family circles of our Latin-American fellow students in this country.
2. To assist students in prison camps.
3. To spread within the sphere of our influence the recognition and respect of every man's natural rights.

(Continued on page 20)

PREPARING *for* POST-WAR LIFE

1942-43 Series of N. C. W. C. Forum Articles

This series aims to suggest the opportunities and responsibilities which face the Catholic body as a result of the present war and how better to prepare to meet them. A brief sketch of some outstanding contribution in the field treated forms Part I of each article. Subjects yet to be treated from month to month in relation to post-war reconstruction are: International Relations; and Social Justice. Previous subjects of the series were: Catholic Action, Catholic Education; Religious Instruction; The Press; Lay Organization.

VI. Lay Organization in Post-War Reconstruction

DO YOU KNOW?

1. The effect of Catholic Action on the life of Brazil? What significance has this in the light of present-day problems?
2. The extent of organized Catholic lay effort in the U. S.?
3. The value of a united Catholic laity in preparing for post-war reconstruction?
4. What the N. C. C. M., N. C. C. W., and N. C. Y. C. are doing to promote study of the problems of post-war reconstruction?

I.

FEW North American Catholics have ever heard of Jackson de Figueiredo or of Tristao de Athayde of Brazil. Both are of our own times. Jackson de Figueiredo died in 1928. Tristao de Athayde is still living. The organization which they founded and developed is less than a quarter of a century old. The problems they met and strove against are problems of today.

For the first three hundred years of its existence Brazil suffered what one of its distinguished statesmen, Manoel de Oliveira Lima, has characterized as "economic exploitation by a system of exclusiveness and privilege characteristic of the European colonial policy." The nation finally came into political independence but the core of the system remained.

Toward the middle of the last century Masonic lodges had come into such power in Brazil that they had undermined the Church as well as practically taken over the control of the government. In 1863 a government decree placed direction of the seminaries with the state and removed all religious character from certain powerful church organizations. The clergy were practically in the employ of the government and, in many cases, were ordered by governmental decree to forego their religious duties in order to perform secular tasks.

In 1873 the newly appointed Bishop of Olinda, Dom Vital, resisted. The Bishop of Para upheld Dom Vital. Masonic lodges started public demonstrations. Mobs became violent, attacked convents and destroyed churches. The two bishops were arrested, tried and

condemned to four years imprisonment in the fortress of Sao Joao. Dom Vital died as a result of his imprisonment.

A popular movement started but died too soon. It took many years more, however, to begin overcoming the evils. One of the most serious was the indifference of Brazilian intellectuals, even when nominally Catholic. Many were atheists and agnostics. Then there arose in Brazil two men destined to bring about better conditions both in and toward the Catholic Church.

Jackson de Figueiredo was born of Catholic parents, but his passion for reading and his lack of direction had made him an ardent follower of Nietzsche. A product of his time and environment, he scorned Catholicity. Before he was twenty years old—in 1911—he had written articles against the tenets of Catholic philosophy. By 1920, however, he had been roused to indignation by the attacks made on the Catholic Church in Brazil by certain hostile newspapers. Then the immediate occasion of his conversion came. This was the first pastoral letter of a successor of Dom Vital, Bishop of Olinda, Dom Sebastiao Leme, later Cardinal Archbishop of Rio de Janeiro. The Archbishop defended the Church in words so vibrant and virile that the young writer rushed to his banners.

Within a year de Figueiredo had joined the Church. For the next ten years he was the most vital expression of Catholic intellectuality in his native country. During those years he established and developed a Catholic periodical, *A Ordem*, now the foremost publication of its kind in Brazil, and a club, *Centro Dom Vital*, the nucleus of Catholic Action in that land.

The *Centro Dom Vital* was, in its inception, a small and distinctly intellectual organization. Its purpose was the study of Catholic doctrine and the spread of a Christian philosophy—as one of its historians, Sister M. Ancilla O'Neill, narrates. The spread of the movement was slow.

Not until after its founder's early death by accidental drowning in 1928, did the fruits of the work begin to show, when the Cardinal Archbishop appointed as de Figueiredo's successor another brilliant young Brazilian, Alceu de Amoroso Lima, better known by his pen name of Tristao de Athayde.

Tristao de Athayde was, at the time, the outstanding Brazilian literary critic. He, like his predecessor, had been outside the Catholic Church but had come into it out of his conviction of its rightness. Since his conversion he has devoted his whole time to the cause of Catholic Action.

He has carried on the movement so far that it has many important and influential branches in Brazil, including teachers, students and even the beginnings of a Catholic university. The *Centro Dom Vital*, remaining the core of the movement, is developing a higher Catholic culture by organization of courses and conferences, by establishment of study circles, libraries, co-operation with the Catholic press, publication of books, arrangement for assemblies and conventions to stimulate Catholic social consciousness, and by the maintenance of a relationship with other organizations of similar purpose in other Latin American countries. The accomplishments of the organization are many; but its most noteworthy achievement has been the success of its branch, *Liga Eleitoral Catholica*, in incorporating many Christian principles into the new Constitution of Brazil.

The work of Christian reconstruction begun in Brazil and the further work being prepared for are signs of the rejuvenation of Christian life in that great Latin American republic. The work is done in close cooperation between the Bishops and the laity organized in Catholic Action. And because of the great importance of Latin America in the post-war world, it is a sign of hope the world over.

II.

YET, we Catholics in the United States have not been idle. Here, also, there are signs of rejuvenation of Christian life which leads men to hope that the role of this nation in the post-war world will be an uncompromisingly Christian one. Within this century the Catholics of the United States have returned a long way toward that Christian social consciousness which characterized society until the so-called Protestant Reformation of the 16th Century. The encyclicals of Pius X, Benedict XV, Pius XI and Pius XII

have stirred anew the missionary spirit of primitive Christian religion which inspired its disciples in every walk of life to leave the imprint of Christ's teachings on the society in which they found themselves. Catholics in the United States, notably among the Youth groups, have stirred to the call of the Pontiffs for Catholic Action—"the participation of the laity in the apostolate of the hierarchy"; have been moved anew by the ancient doctrine of the Mystical Body of Christ; and have groped toward the social significance that lies in the Fatherhood of God and the Brotherhood of Man. In these they have shared with Catholics in many other lands a spiritual re-creation.

Catholic Action in the United States, except in isolated cases, has not as yet taken on the organizational form of Catholic Action in Europe or in the Latin American countries. But it has had one clarion call "we ought to be united." It has protested isolationism among individual Catholics and among Catholic societies with an unceasing vigor and a conviction that what cannot be accomplished by one Catholic group for the reconstruction of a Christian Society can be accomplished by an united effort. Characteristic, perhaps, of the governmental structure of the United States with its respect for the individual State, Catholic leaders in this country in their call for unity, have appealed not so much to the individual as they have to the existing Catholic groups. The conception of unity has not been *one* organization but a federation of existing organizations, each retaining its identity, each carrying on in its own sphere the particular work, religious, educational, or charitable, for which it was organized, but all uniting in questions concerning the commonweal.

It was necessity, in the form of World War I, which dictated the need for national unity of Catholics and brought into existence the National Catholic War Council, an agency of the Bishops to care for Catholic interests in the war and to coordinate the far-flung and numerous wartime activities of Catholic organizations. It was missionary opportunity, expressed in the wish of Pope Benedict XV after the war, that the Church in the United States would never divorce itself from national life, and remembrances of success achieved through the united effort of the War Council, that brought into existence the peace-time National Catholic Welfare Conference.

It was a farsighted plan that the Bishops achieved in their blueprint of the National Catholic Welfare Conference. Establishing there "all those agencies by which the cause of religion is furthered," the Bishops set up in the N. C. W. C. an Executive Department and Departments of Education, Social Action, Press; a Legal Department, a Bureau of Immigration and a Department of Lay Organizations—composed of the

(Continued on page 14)

HEADLINES:

From the world-wide Catholic News Coverage provided to the Catholic Press of the country by the N.C.W.C. News Service

(Only a few can be presented here, but these will suggest worth-while study club topics. For complete Catholic news with details, READ YOUR CATHOLIC PAPER.)

BISHOP EDWARD F. HOBAN Installed as Cleveland Coadjutor. . . . Inventor's Death Recalls Discovery of Deadly Gas by Late Fr. Nieuwland. . . . Fiftieth Anniversary of Erection of Apostolic Delegation in U. S. . . . Vital Need for Catholic Press to Defend Religion, Morality Stressed by Bishop Gannon. . . . Snipers Fail to Halt Celebration of Mass on Guadalcanal. . . . 37 Countries Now Have Diplomatic Relations with Holy See. . . . Afternoon Mass Facilities Granted All Canadian Chaplains. . . . Regulations Governing Marriage of U. S. Soldiers in Great Britain. . . . Notables Attend Dedication of Naval Air Station Chapel. . . . Briton Who Sought Refuge in Vatican Exchanged for Italian Prisoner. . . .

POLISH BISHOP Describes Further Nazi Horrors in His Homeland. . . . Assistance from America to Europe's Catholic Press Urged by Bishop Gannon. . . . Holy Father Sends \$20,000 More for Relief of Bombed Island of Malta. . . . United Nations Fight for Fundamental Truths, Says Bishop James H. Ryan. . . . Status of Religion in Russia Still Subject of Conjecture, Says Swiss Daily. . . . Safeguards for 'Traditional Principles' Urged in Report of Inter-American Committee. . . . 75 Catholic Churches Razed; 185 Damaged, Toll of Raids on Britain. . . . Catholic Groups Prominent in Second Victory Book Drive. . . . Starvation, Poverty Spread in Hong Kong, Missioner Reveals. . . . Five Sons on Sunk Cruisers Still 'Missing in Action' to Their Catholic Mother. . . .

MOLOKAI ISLAND'S Lepers Donate \$256 to Catholic U. of America. . . . NCCS to Provide Servicemen with Religious Kits. . . . Right of All Students to Ride School Buses Argued in High Court. . . . President Reiterates Freedom of Religion is Foundation of Order. . . . Driving to Mass Given Approval of OPA. . . . Uniformity in Laws of All States Held Only Hope for Relief from Divorce Evil. . . . Heroism of Virtues of 'Lily of Mohawks' Recognized in Decree. . . . 446 Churches in Rome, Exclusive of Vatican City. . . . Mexican President Rejects Proposal to Dissolve National Sinarchist Union. . . . U. S. Press Hails Pope's Message a Great Source of Hope for Better World. . . . Redemptorist Provincial is Named Titular Bishop and Military Delegate. . . .

NEW NAZI DECREES Ban Church Services on Polish Saints' Days. . . . Women in Industry Seen as War Factor Reducing Birth Rate. . . . Catholic Collegiate Congress Adopts 3-Point Program for Students. . . . Leaders of Catholic Lay Groups Issue Plea to Work and Pray for Enduring Post-War Reconstruction. . . . Possibility of Air Attack on Rome Continues to Perturb Europe Catholics. . . . 'Viva Il Papa' Traced by War Prisoner on Visiting Nuncio's Car. . . . Protestant Proselytizing in Latin America Condemned by Editors. . . . Noted Educator Urges Streamlined Secondary Schools for Duration. . . . Totalitarianism in All Forms Condemned in Pastoral of Argentine Hierarchy. . . . General Eisenhower, War Hero, Former Football Coach at Catholic College. . . .

PONTIFF TELLS of Prayers for Ardent Souls to Meet Present Needs of Church. . . . Please God by Keeping Commandments, President Urges Nation. . . . Biblical Sunday, Feb. 21, on 50th Anniversary of Encyclical on Scriptures. . . . N. C. W. C. Announces Plan for Greater Cooperation of Lay Groups on Youth. . . . Japanese Radio Propaganda on Treatment of Christians Contains Glaring Inaccuracies. . . . NCCS Club Director Does Christmas Shopping for Men in Guard House. . . . Queen Urges Dutch to Greater Strength in Christmas Message. . . . Pope, in Christmas Message, Gives Five Points for Order and Pacification of Society. . . . Bishop Binz Elevated to Hierarchy in Rockford Cathedral. . . . Bishop John J. Boyland to be Consecrated in Des Moines Feb. 17. . . .

CARDINALS, DIPLOMATS at Rites in Rome for Society of Jesus General. . . . 560,000 in Armed Service are Members of Holy Name Society. . . . Attorney General Lauds Inter-American Seminar on Social Studies in U. S. . . . Bishops Allocate \$561,811 for War Emergency Relief; Total for Year is \$1,322,493. . . . Palestine Population is Put at 1,585,545. . . . Board of Trade in National Capital Lauds Tax Exemptions for Religious Institutions. . . . Rev. Lawrence Gorman is Named President of Georgetown University. . . . Famed All Hallows College in Ireland Observes Centenary. . . . Priests, Nuns Bayoneted by Japanese in Solomons. . . . Father Magni Chosen Jesuit Vicar General. . . .

The latest issue of *The Catholic Press Directory* lists 332 separate publications, of which seven are dailies, nine semi-weeklies, 125 weeklies, 127 monthlies, 15 bi-monthlies, 44 quarterlies, four annuals and one biennial.

CINCINNATI'S INDUSTRIAL CONFERENCE

AN OPPORTUNITY to study and analyze the problems facing the United States in a war-torn world.

By Linna E. Bresette, *Staff Member*
N. C. W. C. Social Action Department

THE Catholic Conference on Industrial Problems met in Cincinnati on December 14 and 15.

At a preliminary meeting called by His Grace, the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, to enlist interest in the conference and explain the necessity for carrying on its work "during these trying times" the Very Rev. Msgr. John E. Kuhn, general chairman for the Conference, recalled the warning sounded by His Grace when the Conference visited Cincinnati in 1935 that "We, the richest nation in the world, the foremost exponent of industrialism and capitalism, through the excesses and abuses inevitably arising from them, are in reality, even though unknowingly, making remote preparation for war."

This warning should be sounded again today, said Monsignor Kuhn and the Industrial Conference will be an opportunity to give deep concern and searching analysis to problems facing us in a war torn world.

At all sessions of the Conference Catholic social teaching was explained and an attempt was made to measure the degree to which it has and has not been accepted in the United States.

Orderly Universe Plan of God

The Most Rev. George J. Rehring, Auxiliary Bishop of Cincinnati, addressing the closing session, declared that "God designed an orderly universe with the same law for all" which all must recognize and keep. "When they do," he declared, "we can put aside all fear for the preservation of peace."

At the same session the Rev. R. A. McGowan, of the Department of Social Action of the National Catholic Welfare Conference, followed the note stressed by Bishop Rehring, when he stated: "This war is an incident in the ending of an era in which greed and pride displaced religion. We must not only win against Japan, Germany, and Italy, as we shall, but win against ourselves and the old era for something new and good. . . . The United States is showing by this war that it is the strongest country on earth. Therefore, our responsibility for creating a new and right era is the greatest of all the nations."

A surprise speaker was William Green, president of the American Federation of Labor, who told the conference: "The A. F. L. advocates a most advanced social justice program following the war in order that everyone can face the future without fear or want." "Into this program," he said, "must be woven and interwoven the Christian spirit."

The Rev. Louis J. Weitzman, S.J., special lecturer of Detroit University, declared western civilization is at stake in this World War; that there can be no lasting peace unless, as advocated by Pope Pius XII, it includes the stipulation that every nation large and small shall be guaranteed life and independence.

Discussing "Wage Practices," Dr. E. B. O'Leary, Dayton, Ohio, professor of economics at Dayton University, said that though war workers are receiving net wage increases more than half the working population do not share in the war program and are being squeezed by increased living costs.

Dr. Howard S. Gordan, of the Department of Economics at Xavier University, stated that price control by government in wartime was necessary to prevent a manifold rise in the cost of living. Otherwise "frantic competi-

tion would bid the prices up out of sight in a mad scramble to grab civilian consumption goods while the grabbing was good and the prices within reach."

Sister Vincent Ferrer, O.P., River Forest, Illinois, declared that management and labor were cooperating with government for "full production, full employment, and for the largest possible supply of munitions of war."

Problems of Manpower

J. Kimball Johnson, assistant deputy director of the War Manpower Commission at Cleveland, said that the War Manpower Commission is faced with the problem of getting enough war workers to supply an armed force of about 7,000,000 men at the end of 1943. He said it was estimated about 3,000,000 women would have to take their places in war industry.

Miss Louise Stitt, from the Women's Bureau of the U. S. Department of Labor, said the need for women in war work was "spotty." In discussing available woman power she predicted that only if an acute labor shortage should arise would there be a necessity of drafting women with children. All Government agencies have joined in urging that labor standards, e.g., a maximum 48-hour work week, be observed to keep up the health and production capacity of workers, she said.

Discussing "Governmental Responsibilities according to the Encyclical," Msgr. James W. O'Brien, rector of Mt. St. Mary Seminary, Norwood, stated that the social doctrine of the Church with regard to the intervention of the state in social and economic matters followed a middle course and was not a compromise between two extremes.

A labor leader, a priest and an industrialist agreed at the night session that labor-management committees were needed to promote production for victory, and in the post-war period to forestall economic confusion because of widespread unemployment. The speakers were James B. Carey, secretary of the Congress for Industrial Organization; George H. Mead, of Dayton, president of the Mead Corporation and member of the National War Labor Board; and the Very Rev. Msgr. Edward A. Freking, chairman of the Cincinnati Archdiocesan Priests' Labor Board.

Need of Right Thinking

"Totalitarianism and a Right Social Order," was the topic of Wilbert J. O'Neill, president of the National Council of Catholic Men, and the Rev. Raymond C. Clancy, director of Social Action, Archdiocese of Detroit.

Declaring that "there is only one kind of totalitarianism, the totalitarianism of God," Mr. O'Neill said secular educators in this country have opened the door to pagan totalitarian thinking here by insisting that there is no absolute norm of morality.

Father Clancy said that although "there are many within our country who are determined that there shall be no change after the war," a new system must be devised that strikes a middle course between rugged individualism, on the one hand, and Communism and Socialism on the other. He recommended the organization of vocational groups of employers and employees.

Throughout the conference the many ways in which progress had been made in applying the Encyclical teachings were pointed out. As one speaker remarked: "Much has been accomplished, but there remains a long way to go."

MONTH *by* MONTH

CATHOLIC ACTION

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. EDWARD MOONEY, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. SAMUEL A. STRITCH, Archbishop of Chicago, vice chairman of the Administrative Board and treasurer; MOST REV. FRANCIS J. SPELLMAN, Archbishop of New York, secretary of the Administrative Board; MOST REV. JOHN T. MONICHOUS, O.P., Archbishop of Cincinnati, episcopal chairman of the Department of Education; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Legal Department; MOST REV. JOHN J. MITTY, Archbishop of San Francisco, episcopal chairman of the Department of Catholic Action Study; MOST REV. JOHN F. NOLL, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; MOST REV. JOHN MARK GANNON, Bishop of Erie, episcopal chairman of the Press Department; MOST REV. KARL J. ALTEE, Bishop of Toledo, episcopal chairman of the Department of Social Action; and the MOST REV. JOHN A. DUFFY, Bishop of Buffalo, episcopal chairman of the Department of Youth.

RIGHT REV. MSGR. MICHAEL J. READY
General Secretary

VERY REV. MSGR. HOWARD J. CARROLL, S.T.D.
Assistant General Secretary

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Most Rev. Wm. T. McCarty Named to Army-Navy Diocese

WORD from Vatican City received at the Apostolic Delegation in Washington recently announced the appointment of Rev. William T. McCarty, C.S.S.R., provincial of the Baltimore Province of the Redemptorist Fathers, as Titular Bishop of Anea and Military Delegate to Archbishop Francis J. Spellman of New York in the latter's capacity as Military Vicar of the Army and Navy Diocese. Father McCarty was solemnly consecrated in St. Patrick's Cathedral, New York City, on Monday, January 25.

Bishop McCarty was born at Crossingville, Pa., August 11, 1889, the son of Timothy and Margaret (Burns) McCarty, both of whom are now deceased. He attended St. Mary's College, North East, Pa., before entering St. Alphonsus Seminary at Esopus, N. Y., and was ordained to the priesthood June 10, 1915.

Following his ordination, Bishop McCarty taught at St. Mary's College and at Mount St. Alphonsus. He was Rector at Mount St. Alphonsus from 1933 to 1939, and Provincial of the Baltimore Province of the Redemptorist Fathers since 1939.

The growth of the Military Ordinariate during the past three years is probably without parallel in the history of the Catholic Church. The number of priest chaplains has increased proportionately with the number of Catholics subject to the spiritual jurisdiction of the Ordinariate. The organization at present consists of the Military Vicar, Archbishop Spellman; the Military Delegate, Bishop O'Hara, and 14 Vicar Delegates in many parts of the world, of whom one is an Archbishop and seven Bishops. There are also a chancellor and two assistant chancellors in the New York office. Bishop McCarty becomes an additional Military Delegate. Four other priests besides the Chancellor are attached to the New York headquarters, which has in addition 289 employees.

CATHOLIC ACTION wishes to extend congratulations and sincere good wishes to Bishop McCarty in his new field of activity.

Dr. Schmiedeler Selected to Staff of "The American Family"

REV. DR. SCHMIEDELER, O.S.B., director of the Family Life Bureau of the National Catholic Welfare Conference and associate editor of *The Catholic Family Monthly*, has been selected to serve as a member of the Editorial Staff and Advisory Board of *The American Family*, "a monthly magazine for home living."

The first issue, which appeared in November, 1942, stated in setting forth its purpose that "it will have no sympathy with domestic cynicism, but instead will be practical and constructive in its point of view"; that "it will not recite marital and parental tragedies, but point the way toward successful marriage and wholesome family relationships."

In an article in the January issue, entitled "The Prime Source of Happiness," Dr. Schmiedeler pleads for a return to the full recognition and appreciation of the dignity and sanctity of marriage. Acceptance of the Christian view, he says, "is precisely the need of the day." He adds, in concluding: "How much more optimistic would be the future outlook of our family life if all seriously accepted and heartily lived these ideals. Even in the face of one of the greatest crises of all history we would have reason to look forward with hope to the family's security. Even in the face of a crisis unparalleled, we would have reason to look forth with confidence to a return of the real happiness and contentment which nothing but genuine family life can give."

Statement of Principles of International Relations of Interest to N. C. W. C.

IN the light of numerous N. C. W. C. pamphlets and statements of the Bishops, the following is of special importance now:

The twenty-one republics of the Americas have before them for adoption an able statement of certain of the principles of international relations which their official Inter-American Juridical Committee has formulated.

The Governing Board of the Pan-American Union has accepted the document and has submitted it to the American governments for action.

The first of the principles is so remarkable that it deserves quotation here: "It is a basic principle of international law that there are certain general standards of conduct which take priority over the will of the individual state."

"These standards are derived from the moral law which is the inheritance of Christian States and which came during the nineteenth century to be accepted also by non-Christian States as the rule of international conduct."

with the

N. C. W. C.

BIBLICAL SUNDAY—FEBRUARY 21

THE HIERARCHY several years ago decided to devote Septuagesima Sunday each year to popularizing the Holy Bible among the Catholic laity. The day is known as "Biblical Sunday."

Unfortunately, ever since the time of the reformation, some Catholics have got farther and farther away from God's word. They left the reading of the Bible largely to the clergy and religious, and were content to get what knowledge they had of the Bible second hand from their teachers of the pulpit and the class room.

As a result the laity's knowledge of our Lord Jesus Christ and His saving teaching has suffered, and the words of St. Jerome have been to a large extent realized: "Ignorance of the Bible is ignorance of Christ."

It was to remedy this situation that Biblical Sunday has been established. The Hierarchy realized that in seeking to form the habit of regularly reading the Bible, particularly the New Testament, among the laity, that they were carrying out the wishes of various Popes.

Pope Leo XIII in his letter addressed to the whole Catholic world in 1893 wrote: "The solicitude of the apostolic office naturally urges and even compels us . . . to desire that this grand source of Catholic revelation should be made safely and abundantly accessible to the flock of Jesus Christ. . . ."

Pope Benedict XV in a similar letter in 1920 wrote: "Our one desire for all the Church's children is that, being saturated with the Bible, they may arrive at the all-surpassing knowledge of Jesus Christ."

Biblical Sunday is designed to carry into effect these wishes of the Vicar of Christ on earth. The reading of the New Testament has been made easier and more attractive by the new Confraternity edition, which has made excellent use of the printer's art to render the printed pages inviting, and the contents more easily understandable.

It is ardently to be hoped that each succeeding Biblical Sunday will win new devotees of God's written message to mankind contained in the Holy Bible and more urgently needed today than ever before.

"No distinction is recognized between the moral law as applied to individual citizens and to nations. There is but one single standard of conduct between nation and nation and between man and man. The development of international law should be marked by the gradual extension to nations of the obligations recognized as binding between individual citizens.

"Hence no nation may claim to be exempt from the observance of the moral law on the ground of political, economic or racial supremacy or of a particular national culture which it believes to be inherently superior to that of other States."

This is the first time in modern history that any considerable number of nations have had an official document before them which not only says that international law is rightly founded in a prior and basic moral law but that the moral law from which it derives is "the inheritance of Christian States."

In a world at war because of denying that there is any rightful morality in the relations among countries—a denial that denies the traditions of Western civilization—it is well that the American nations should lead the way by reaffirming both the supremacy of the moral law and its origin in the Christian inheritance. And it is a reason for confidence in the future that an official committee of the American governments and their joint governing board should have prepared the document. Paganism has not yet conquered Western civilization. It has not conquered the Americas.

Charles G. Fenwick is the representative of the United States on the Inter-American Juridical Committee, which drafted the document. Professor Fenwick, formerly president of the Catholic Association for International Peace and chairman now of one of its committees, is a leading authority on International Law.

It is hoped that our government soon may adopt this statement of principles in order to lend weight to its general acceptance by all the American republics.

The plan is to get adoption at once so that it can be signed formally on April 14, Pan-American Day. This would give a clearer meaning to the relations of the American Republics both among themselves and in the world. It is a meaning that has been implicit all along. Now it would become explicit, direct and open.

Bishop Gannon Calls N. C. W. C. News Service "Providential Preparation for Critical Events"

IN an interview published in *The Catholic School Editor*, Milwaukee, The Most Rev. John Mark Gannon, Bishop of Erie and episcopal chairman of the N. C. W. C. Press Department, urges American assistance to Catholic journals and journalists in Europe so that the Catholic voice may be articulate during that critical time while the final peace is being arrived at.

"The critical period of all history will be that period dating from the day of truce until peace terms are finally established," said Bishop Gannon. "A long process of sifting and planning—of appeals and arguments—will take place before justice and charity will achieve a final triumph and the nations of the earth will return satisfied to pursue the arts of civilization. That process of peace should start even as the war progresses and the Catholic Press of the United States should contribute its share of the task of opening the minds of the world to fair play regarding the needs of Europe.

"After the last war the writing of the peace terms consumed six months; after this it will probably take a longer time, but during that period the voice of the Catholic Press of Europe must not be inarticulate when the rights of those injured are to be redressed. It must not be prostrate when reparations to those deprived of their property are being litigated and when the principles of freedom of religion and of the press are being established. What a calamity to think of the Catholic Church in Europe without a powerful Catholic Press during that crucial period! Would it not be a great charity for the N. C. W. C. to extend gratuitously not only the features of its News Service to these unfortunate people but also to proffer sufficient subsidy to help them restore their great national Catholic newspapers?"

Describing in the interview the organization and operation of the National Catholic Welfare Conference, Bishop Gannon calls its foundation an act of Divine Providence for the maintenance of the Catholic Church during a critical period. "It appears to me," the Bishop adds, "that the Catholic Press of the United States and the N. C. W. C. News Service founded by the American Hierarchy is almost a providential preparation for the critical events which will transpire in the history of the world within the next few years."

Preparing for Post-War Life—(Continued from page 9)

National Council of Catholic Men and the National Council of Catholic Women. In the course of the years there have been added to the N. C. W. C. a Department of Catholic Action Study and a Youth Department, and Bureaus of Family Life, Confraternity of Christian Doctrine, and Information. From these various departments and bureaus, each department headed by a bishop chairman, there has flowed a constant stream of literature on Christian social teaching. To cite but one example: it is not too much to say that the Social Action Department of the N. C. W. C. has done more than any other agency in the United States to bring the encyclicals of Pope Leo XIII to the people, to employer and to worker alike, thus indirectly effecting desirable social changes.

In the Bishops' plan the Department of Lay Organizations provides a center of national unity for Catholic organizations of men and of women, thus bringing together the laity. Unless this "bringing together" of the laity were realized to a large extent, the work of the N. C. W. C. in creating a Christian social consciousness would be limited.

Today the National Council of Catholic Men has achieved a federation of 9 national organizations of men, 10 diocesan councils, and 1,600 local affiliates. It has a national voice through the Catholic Hour radio program with its millions of listeners-in. The National Council of Catholic Women is today a federation of 18 national organizations of women, 67 diocesan councils, and 4,000 local affiliations. It has a national influence on social teaching in professional spheres through its National Catholic School of Social Service in Washington. The Youth Department of the N. C. W. C. created by the Bishops in 1940 is now completing the organizational structure of a National Catholic Youth Council. To date, 98 dioceses have established Diocesan Youth Director's Offices; Catholic Students in Secular Colleges are united in the Newman Club Federation; Students in Catholic Colleges are united in the National Federation of Catholic College Students; all federated in the National Catholic Youth Council.

III.

IN THE LIGHT of what is happening today all that has been achieved by the Lay Organizations Department of the N. C. W. C. in uniting so many of the organized Catholic forces in the United States and in fostering an united Catholic mind among and within these groups, seems but a preparation for the crucial days of post-war life.

If the war should end tomorrow with victory for the United Nations, the greater victory would still need to be won; the victory of peace—with a post-war life directed to God and justice toward His every creature who, regardless of race, of creed, of nationality, is created to His image and likeness and has an eternal destiny. The struggle for the victory of peace will be, indeed it must be, everyone's struggle. No thinking group can believe that "we the people" will ever again send to a peace conference a group of representatives without an intelligent knowledge of the principles to which we wish them to hold fast, without giving them every support in holding fast. Never again can we withdraw into a peace-time lethargy, refusing to have part in making the world safe for the peace of Christ.

The Catholic Church knows what that peace is. All true Christians know. The Holy Father has given to the world Five Peace Points and the Atlantic Charter is very similar. The President of the United States has said that we shall win the Peace, and all men believe that he means it to be a just peace. But let it not be thought that a just peace-making will be easy. If the voice of Our Holy Father is to be heard, it must be heard around the world in the voices of the

faithful who have united in prayer and in study, and who will unite in action to realize the claims of God at the peace conference. Representatives of the United States at the peace-making will need behind them united Christian opinion that permits the United States to speak as a God-loving nation, not a secularist one. The crisis of the Peace and the charting of the unexplored Post-War World demands a complete unity of organized Catholic forces.

But a Christian public opinion is not created overnight; an intelligent grasp of the principles upon which a just peace will be based is not to be had at the zero hour. Many of the national Catholic women's organizations in the United States, many diocesan councils of Catholic women, in response to the request of the N. C. C. W. made February, 1942, have inaugurated study club programs based on the Statements of the Bishops of the United States—the Crisis of Christianity (1941), Victory and Peace (1942); and the publications of the Catholic Association for International Peace; some have promoted public forums on the Peace Plan of the Holy Father; some have encouraged their members to participate in secular groups in discussions on post-war reconstruction.

The National Council of Catholic Men has done likewise and is devoting its current Catholic Hour Radio series, with Monsignor Fulton Sheen as speaker, to "The Crisis in Christendom." The Presidents of the two National Councils of Men and of Women have recently issued a joint statement on "Post-War Reconstruction—Some Prerequisites and Conditions" which has had wide quotation in secular magazines and newspapers. The National Catholic Youth Council is encouraging study of the topic "Peace and Post-War Life" in order that its affiliated youth groups may form a Catholic opinion on the principles to be embodied in a just peace. The Newman Club Federation and the National Federation of Catholic College Students has already held a joint meeting (December, 1942, Cincinnati) on the theme, "Victory in War and in Peace."

Undeniably, the N. C. C. M., the N. C. C. W., and the N. C. Y. C., with the assistance of a number of their affiliated organizations, have aroused interest in our dual responsibility as Catholics and as citizens of the country which will play the major role in the peace-making and in the post-war world. But unity of interest, unity of responsibility, and unity of action are far from achieved. This is a time when anything short of a complete unity is "too little." Perhaps in the entire history of the Lay Organizations Department of the National Catholic Welfare Conference there has been no greater need than now for union with every organization of Catholic men, women and youth within the confines of the United States. It matters not how large or how small the membership of the organizations. Each has influence in its particular sphere; each can contribute to a national effort of Catholics in the War for Peace.

If we are lax in perfecting the unity of our organization, others will not be. It was Monsignor John J. Burke, first secretary of the National Catholic Welfare Conference who, calling the lay organizations of the country to unity, said: "Democracy allows free organization. The powers of evil, as well as those of good, seize the privilege. Indeed, are not the former well organized; are they not sleepless in pursuing every opportunity; keen-eyed to use advantage to the full; able to sink their personal differences with a zeal worthy of a better cause?"

And we of the Lay Organizations Department of the N. C. W. C., ask of each Catholic lay leader who has not joined in national Catholic unity, the question that Monsignor Burke asked them: "Will it be written that we cannot be unselfish, that we cannot be wholly generous and high-visioned in the cause that is right, in the cause that is Christ?" See page 20 for Bibliography.



The Field of Catholic Education

As Viewed
by the
N. C. W. C. Department of Education

N. C. W. C. DEPARTMENT OF EDUCATION AND THE WAR

THE Department of Education is giving the fullest measure of cooperation to governmental departments and agencies engaged in the war effort. The following are some examples of how the Department has been of assistance in bringing various war measures to the attention of Catholic colleges and schools:

A memorandum was sent to Diocesan School Superintendents inviting schools to participate in "Schools at War—A Program of Action," inaugurated by the War Savings Staff of the Treasury Department and the U. S. Office of Education. This was followed by providing the War Savings Staff with the number of schools in each diocese to whom were mailed through the superintendents a sixteen-page scrapbook. Here, through clippings, posters, photos, stories, written reports, and actual samples of student work, each school was to give a bird's-eye view of its wartime program. Scrapbooks were to be completed by January 7 and then displayed at local and national exhibits. It was decided later that the closing date could be fixed by the State Administrators of the War Savings Staff.

To assist in the Government's program for the study of aeronautics a bibliography on the subject was prepared at the request of the Department by Dr. Frank J. Drobka, of the Catholic University of America. Copies of the bibliography, "Pre-Flight Aeronautics in the Secondary School," were sent to the superintendents and to high school principals. A poster on "Job Opportunities in the U. S. Army Air Forces," prepared by the U. S. Office of Education, was also mailed to the high school principals.

A letter was sent to the superintendents about the High

School Victory Corps. Arrangements were later made to have copies of the Victory Corps manual sent to the superintendents for the high schools of the various dioceses.

The program for American Education Week, prepared by the Department for Catholic schools and adult groups last November, was entitled "Catholics and Community Activities" and included such subjects as *Financing the War, Salvaging and Rationing, Civilian Defense, National Organizations (Red Cross, Junior Red Cross, National Catholic Community Service.)* Over 20,000 copies of this program were mailed to members of the Hierarchy, pastors, school superintendents, and heads of universities, colleges, normal schools, high schools and academies.

More recently a mailing to superintendents included "Education for the Air Age," "World Maps for the Air Age," "Pre-Flight Aeronautics in the Schools," all prepared by the Civil Aeronautics Administration.

Advice was given to the Office of Price Administration in preparing for its Survey of School Fuel Administration and to the War Production Board on the reclaimment of typewriters. The recent drive of the Treasury Department for the return of pennies through school children received the complete support of the Department.

The latest information sent to the high schools and academies for the Civil Aeronautics Administration was "Examinations on Aeronautical Knowledge for High School Students."

In addition to the above, assistance has been given in the performance of their war duties to the U. S. Office of Civilian Defense, the U. S. Forestry Service, the Red Cross, and the USO.

EDUCATIONAL PAMPHLETS

In Praise of Pamphlets: Article 4

ONE of the functions of the Department of Education is to keep informed on the progress of Catholic education in the United States. An important source of this information deals with school statistics.

Every two years, therefore, the Department makes a statistical survey of all divisions of the Catholic school system. The first survey was made in 1920. The ten biennial surveys conducted since then have brought to light highly useful data on the number of schools, enrollments, instructional staffs, accreditation, courses offered and graduates.

This information is made available to school officials, students of education and the general public through the N. C. W. C. News Service and a series of statistical pamphlets. The titles, *Major Seminaries—Preparatory Seminaries; Universities, Colleges and Normal Schools; and High Schools and Academies, Elementary Schools and National Summary* indicate the contents of each of the three pamphlets.

Another larger publication, *Directory of Catholic Colleges and Schools*, describes the Catholic Universities and Colleges, Normal Schools and Boarding Schools and gives lists of High Schools and Academies, Boarding Schools for Young Children, Military Schools, High Schools for Negroes, Indian Mission Schools, Schools for the Blind, and Schools for the Deaf and Hard of Hearing. The list of Diocesan

Superintendents of Schools is also included.

The pamphlet series may be secured separately or in a bound volume especially designed for school officials and libraries.

The current series was published in 1942.

Other pamphlets issued by the Department, of which only brief mention can be made, are: *Official Attitude of the Catholic Church on Education*. This excerpt from the 1919 Pastoral Letter of the Archbishops and Bishops of the United States is still in demand because in a few pages it gives the position of the Church on the need of a sound education, the principles of Catholic education, the right to educate and the functions of the state. *A Challenge to Catholic Youth* is the text of an address delivered by Rt. Rev. George Johnson, director of the Department, to high school students assembled at the Confraternity of Christian Doctrine Congress in Philadelphia, November 17, 1941. The sound advice and the ringing challenge contained in this address has placed it on the must list of those who are concerned with the guidance of Catholic youth.

Other pamphlets that will be discussed in a future issue of CATHOLIC ACTION include, among others: *The Nun in Education; High School Latin and Priestly Vocations; Progressive Education*, and *Does State Education Mean Union of Church and State?*

The National Council Of Catholic Women

Normal and War-time Activities—Welcoming New
Archdiocesan Council—Equal Rights Amendment—
With Our Nationals

Normal and War-time Activities by N. C. C. W. Units

The activities of N. C. C. W. units as evidenced at conventions held during October, November and December were partially reported in the January issue of this magazine under the above title. Other phases of work accomplished are described in the following paragraphs. We feel much inspiration and guidance may be had from a careful reading.—The Editor.

PROTECTING the home and the family was stressed at a number of the conventions. "Safeguarding the Home Front" was the theme of the Springfield convention, at which a panel discussion on family life was presented. Everywhere was stressed the fact that in industry, women with young children should be employed last of all.

Mrs. R. A. Angelo, national president, spoke at the Springfield, Illinois; Leavenworth, and Charleston conventions. Reemphasizing the slogan which she has made popular, "If we lose the home, we shall have lost the war. If we lose the child, we shall have lost the future of America," Mrs. Angelo pointed to the home as the primary source of education in the family, where charity is taught at the mother's knee, where prayers and religion are taught at the family shrine.

Training in the Home

The Most Rev. Moses E. Kiley, Archbishop of Milwaukee, speaking to the women of his archdiocese, asked them to care for their homes first, and then to use whatever talents they have for the good of the community.

The responsibility of home and school units to do more than raise money for the school was stressed by the Rev. Joseph J. Hollaran, spiritual director of St. Francis Minor Seminary, speaking at the Milwaukee meeting. "The real purpose of the home and school association is to put greater emphasis on the home and home training," said Father Hollaran. Parents must realize their responsibility of teaching religion in the home, teaching the practical aspects of that religion in daily life, preparing their children for the responsibilities of marriage, parenthood, and future homes.

"What the Lay Person Can Do in Teaching Religion" was discussed by Mrs. Thomas Dignan, former national director, at the Great Falls convention. "The Question Box" will be used by discussion groups in the Great Falls Diocese this year. Mrs. Thomas F. Moran, national director, addressed the Great Falls meeting. She gave an excellent evaluation of the national convention in Hollywood.

Reports of religious vacation schools were most encouraging. The resume of the Oklahoma City-Tulsa Diocese showed 27 schools, 15 converts, 102 First Communions, 34 Confirmations, 30 baptisms, 16 persons brought back to the Church, and 2 marriages adjusted.

A study of the papal encyclicals on Christian marriage, youth, and Christian education was urged by Dr. Frances C. Rothert, Children's Bureau, Department of Labor, speaking before the women of the New Orleans Archdiocese. Our present-day problems are more moral and spiritual than physical, said Dr. Rothert.

That women might accomplish their purpose in working for the future of society, the Rev. Dr. Edgar Schmiedeler, O.S.B., director, Family Life Bureau, N. C. W. C., addressing the Charleston convention, urged them to seek the

strength that comes from organized effort and to seek guidance from Christ.

Prayers in the Home

Mrs. Jennie Uniacke, national director and member of the Committee on Shrines in the Home, recommended a family shrine in every home at the Monterey-Fresno convention. Before this shrine, family prayers for peace could be said.

Public shrines were recommended at the Toledo meeting. Retreats and days of recollection were discussed at the Milwaukee, Spokane, and Toledo gatherings. Spokane reported an increase in attendance at the annual diocesan retreat.

In honor of the Silver Jubilee of the ordination of the Most Rev. William J. Condon, Bishop of Great Falls, the clergy and laity of the diocese presented His Excellency with a purse of \$6,000 to be used in educating students for the priesthood.

The work of other national committees was stressed at the various conventions. At the Leavenworth meeting, Miss Mary Julia Hogan, State Board of Social Welfare, spoke on the "Function of the Volunteer Worker in a Diocesan Program." The Most Rev. Emmet M. Walsh, Bishop of Charleston, stressed the importance of Christian charity as the essential law of Christian living at the Charleston convention.

Libraries and literature and study clubs were discussed at the Toledo and Milwaukee conventions. The placing of Catholic literature in public places was reported.

Outstanding reports on libraries and literature, immigration, and P. T. A. work were given at the Oklahoma City-Tulsa meeting.

At the Charleston convention the youth groups held a meeting concurrently with the adults. Bishop Walsh, Dr. Schmiedeler, and Mrs. Angelo spoke at the youth sessions.

Round table sessions on committee work for diocesan, deanery, and local chairmen were held at the Indianapolis and New Orleans conventions.

Wartime Activities in the Dioceses

Wartime activities were the topics of addresses or reports at practically all of the meetings. At Charleston a panel was presented in which the women of the diocese told of the various activities in which they were engaged. Splendid reports of work accomplished were given at the Boise, New Orleans, and Oklahoma City-Tulsa meetings. Work included the home entertainment of service men and war workers, as well as assistance in Red Cross work, bond drives, etc.

Miss Margaret Killian, field secretary, N. C. C. W., speaking at the Charleston convention, commended the women for the fine work they were doing, and for working as Catholic units wherever possible. "Every Catholic woman is eager to serve her country," said Miss Killian, "but she can also serve her Church, in serving her country, if she becomes identified with projects, not only as an individual, but as a representative of some Catholic organization.

Members of the N. C. C. S. staff spoke at several of the meetings. Miss Anne Sarachon Hooley, assistant director, N. C. C. S., spoke at the Springfield meeting. Mr. John

E. Kelly, director, and Miss Marcia Black, activities secretary, Spokane USO Club, addressed the Spokane meeting; and Mr. Leo A. Daschbach, New Orleans Club Director, was on the program of the New Orleans Archdiocesan Council convention.

At the El Paso meeting, the Rev. Bede Phelps, O.M.C., addressed the women on service "For God and Country."

An appeal for the help of women in supplying rosaries, medals and chains was voiced by Lt. Edward Maher, Chaplain at Chanute Field, speaking before the Springfield group. He added an appeal for women to train their children in obedience, as "one of the difficulties experienced today is the lack of obedience and respect for authority."

A three-point program for the coming year, for the good of Church and nation, was given by the Most Rev. Joseph E. Ritter, Bishop of Indianapolis, at the diocesan convention in Evansville: that the present program of the DCCW which is carried on by the committees of the organization should not be scuttled; that there should be a

redoubling of effort and that group strength should be used to promote such activities as the N. C. C. S., Chaplains' Aid Association, Red Cross, OCD; that the organizations' activities and program should be so arranged as to meet the post-war reconstruction and to avoid the confusion, disillusionment, and despair bound to follow in the wake of a global war.

New diocesan presidents include Mrs. J. E. Nicholson, Wallace, Idaho; Miss Jane Riley, Las Cruces, New Mexico; Mrs. J. W. Porter, Great Falls, Mont. Mrs. Francis M. Higgins, Clintonville, Wis.; and Mrs. Grace Bateman, West Baden Springs, Ind.

That husbands are helps in Council work was evidence by the fact that recently Mr. Higgins, husband of the newly elected diocesan president of the Green Bay Council, on a trip to Washington, stopped at national headquarters to visit the National Catholic Welfare Conference and its departments and bureaus and to take back a picture of the Conference and its work as well literature to his wife.

N. C. C. W. Welcomes 399 Affiliates from Chicago Archdiocese

THERE is a saying that "a good beginning is the halfway mark to the goal of a successful finish." It was a good beginning for the National Council of Catholic Women as it entered the year 1943 to receive from the Chicago Archdiocesan Council 399 affiliations. It was a notable beginning for the Chicago A. C. C. W. to have achieved, in so short a time, the unity of so many organizations.

But it was to be expected that the Archdiocese of Chicago with its large Catholic population, its numerous societies and clubs of Catholic women, some of which have long been affiliated with the N. C. C. W., and the deeply religious and charitable spirit of these organizations, would respond to the wish of their Archbishop, the Most Reverend Samuel A. Stritch, for an apostolate of Catholic women united in an Archdiocesan Council and affiliated with the N. C. C. W. for national unity of Catholic women.

For many months the headquarters of the Chicago Council of Catholic Women, under the Rev. James C. Curry, executive director, laid the groundwork for the reorganization of this Council into a truly archdiocesan council. To assist in this reorganization a Priests' Advisory Committee, including representatives from each of the 22 districts of the Archdiocese, was appointed by Archbishop Stritch with the Rt. Rev. Msgr. Richard S. Kelly as chairman. Early last fall, aided by a representative of the N. C. C. W., the work of reorganization was intensified by a series of district meetings for officers of women's societies, culminating October 17 in a final reorganization meeting attended by more than two thousand representatives who, adopting the Constitution of the Chicago A. C. C. W., received from their Archbishop a mandate for Catholic Action.

At this meeting the first officers of the Chicago A. C. C. W. were appointed with Mrs. Edwin H. Thomas as president; Miss Anna M. Pontius, Miss Helen M. Ganey, Mrs. Pius H. Fahrner (Joliet, Ill.), vice presidents; Mrs. James R. Raymond, secretary; and Mrs. Herman J. Gaul, treasurer. Mrs. Sarah Ann Peterson was appointed chairman of the membership campaign.

At the time many parishes had not completed the organization of their parish councils. Yet by the first of the New Year Chicago had achieved a record of parish councils, and non-parochial organizations affiliated with the A. C. C. W. and with the N. C. C. W.

Building the Parish Spiritual Societies

But the structure of organization did not have to be complete for the Chicago A. C. C. W. to start the work entrusted to it. United in the conviction that unity of Catholic women's organizations is a hollow and rootless thing unless its foundation is a strong body of deeply religious women whose first loyalty is to their parish, the

Chicago A. C. C. W. undertook a campaign to build up the membership of the parish societies of women, notably the spiritual society in the parish. The campaign was conducted without cost to the parishes. Thousands of membership cards, instructions for parish membership chairmen, team captains, and solicitors were printed by the headquarters of the Chicago A. C. C. W. District presidents and district representatives of the priests' advisory committee distributed the literature.

The drive culminated in a general Communion Sunday for all the women of the Archdiocese. Indication of the success of both the Membership Drive and General Communion Sunday were the spontaneous calls to the Chicago A. C. C. W. from pastors, district and parish society presidents proud of the 100 per cent record achieved.

The Mass—"Our Big War Effort"

In answer to the message of the Archbishop that "there are not enough of our Catholic women going to daily Mass . . . our big war effort should be to go to daily Mass more often . . . I want a Daily Mass Committee in every Parish," the second committee established by the Chicago A. C. C. W. was a Daily Mass Committee in each parish council. It is expected that the committees will be fully organized by February 8. Retreat Committees are also being established in many parish councils, in order that women from every walk of life will make at least an annual retreat.

Coordinating Wartime Activities

Another "first step" of the newly reorganized Chicago A. C. C. W. is the coordinating of the wartime activities of the women's societies, all of which have done an outstanding work for the N. C. C. S. centers in the Archdiocese. The headquarters office of the Chicago A. C. C. W. has issued a request to its affiliates to report *monthly* to district presidents who will in turn report to the Archdiocesan president the nature and scope of their wartime activities, such as "sending medals, scapulars, rosaries, and prayer books to the various camps; parties, dances, socials given for the armed or industrial forces; linens donated for chaplains; cookies, books, etc., donated to the USO centers and hospitality to newcomers in the community."

In welcoming its newest Council, the N. C. C. W. wishes to compliment *each* of the organizations which comprise it. From the smallest group to the largest, they have exemplified the spirit which brought the N. C. C. W. into being: "We (Catholic women) ought to be united, we ought to stand as one body, magnificent in our corporate unity, splendid in our united will, giving and receiving help and inspiration from one another, all animated by the one purpose"—Faith and Service for God and Country.

The Equal Rights Amendment and the Woman Worker—

THE National Council of Catholic Women is much concerned about the effort being made by the National Woman's Party to bring about the passage of the so-called Equal Rights Amendment. The champions of this Amendment argue for equality between men and women. The exact text of the Amendment is that "Men and women shall have equal rights throughout the United States and every place subject to its jurisdiction." It sounds all right, but it will not bear analysis.

Its advocates in the main are professional women who are able to dictate the conditions under which they work, women who have not experienced the fatigue which comes from standing all day at machines, performing repetitive tasks, working long hours and receiving low wages—conditions which have been partially corrected by what has been familiarly called protective legislation.

The National Woman's Party members were not among those of other large women's organizations which worked for Minimum Wage Legislation; for Maximum Hour Laws, which have to a large degree eliminated the sweat shop; for legislation which gave new life and energy to thousands and thousands of women workers.

The women workers who have benefited by these laws are opposed to the Equal Rights Amendment. Why? Because some of the best constitutional lawyers have declared that it will endanger or do away entirely with all labor legislation that affects working women.

A member of the Woman's Party recently stated in a broadcast in defending the Amendment that "States are ignoring so-called protective legislation because to win the war women, too, must work at dangerous wartime trades

A GAIN "equal rights" is before the legislature. We believe our readers will be glad to have the clear cut objections to this proposed amendment presented below by Linna E. Bresette, Field Secretary, Social Action Department, N. C. W. C., and Consultant, N. C. C. W. Committee on Industrial Problems.

at night, and some are now even working seven days a week, and no harm is being done to their morals." Note she used the word "dangerous." It may not have affected their morals (I would as soon trust the morals of women workers as the morals of any women), but who shall say what "dangerous occupations and seven days a week" will do to their health? Ask Mary Hogan, who used to make egg case fillers, and the Kavinsky girl, who made paper boxes, and the girl who wrapped chocolates or packed soap. They will tell you what these protective laws mean. If it is a matter of working for victory, any one of them would sacrifice health and comfort if need be for victory, but they want none of these laws abrogated under the guise or mask that it is for patriotism. They want no amendments that will change the status after the war. Sacrifice now, if necessary, but retain these protective laws for those who will serve in the post-war era.

The National Council of Catholic Women has heard firsthand from women workers who have attended the Institute on Industry how they feel about social legislation, and the Council of Catholic Women intends to continue its fight against the passage of the Amendment. The Council of Catholic Women is of the opinion that the future mothers need protection in all situations not consonant with their health and welfare.

War Work in the Portland (Maine) Diocese

THE splendid contribution to the war effort of Catholic women's organizations in the Portland Diocese was recently discussed in a series of district meetings devoted to "The Role of Catholic Women's Organizations in This War Emergency." Miss Margaret Killian, field secretary, N. C. C. W., addressed each of these meetings. The stake that each mother had in the war was amply told by the number of service stars in each window. In addition, the war industries located in the state are an ever-present reminder of the urgency of saving and contributing to the various scrap and waste fat drives, as well as to the War Bond and Stamps drives.

In panels presented at each of the district meetings, members of Catholic women's groups presented the work being done in the district for the USO-N. C. C. S. Clubs, Chaplain's Aid Association, salvage drives, war bond drives, civilian defense, rationing, American Red Cross.

In the Portland and in the Bangor Districts the groups were assisting the N. C. C. S. through providing chaperons and hostesses for the dances. In Bangor, all the religious groups are cooperating in this work, each group acting as hostess for a designated evening, supply refreshments and entertainment for the troops.

Foremost among the contributors to the Chaplain's Aid Association has been the local circle of the Daughters of Isabella in the Waterville District. This group sponsored a campaign for the collection of rosaries, medals and crucifixes. Other groups have been contributing regularly to the Association.

The scrap drives for metal and steel were most successful. These drives, under the auspices of the schools, public and private, were given impetus by the adult groups through addresses at meetings and through actual collections. The

necessity for continuing the drive "for the duration" was recognized, and Catholic schools were planning special periodic drives in addition to the daily contributions to an ever-increasing stockpile.

Tin cans were being processed and saved. One statewide collection was held in October, and another was being planned for January.

Every home was a waste fat collection center, and women's groups were approaching those butchers who had not yet set up collection depots to do so. In one of the schools the children were bringing the waste fats from home, selling them to the butcher, and buying milk for school lunches.

In the Bangor District, Mrs. Thomas N. Curran was appointed to the local salvage committee. Mrs. William H. P. Coyne, president of the Portland Diocesan Council of Catholic Women, has been attending meetings of the State Defense Council upon invitation of the Governor. In all of the districts visited by Miss Killian, including Augusta, Bangor, Lewistown, Portland, and Waterville, members of the Council were assisting in the sale of War Bonds and Stamps. In Portland and in Waterville, Mrs. Fred Carrigan and Mrs. Charlotte Rancourt, respectively, had served as chairmen of special drives. Red Cross units were in active operation in many of the parishes. The work which seemed to be most appealing was the making of surgical dressings. Groups in Augusta, Bangor, and Portland reported on this activity.

A more complete ordering of all these activities is being effected, with diocesan, deanery, and parish chairmen; emphasis is being placed in the diocese on the keeping of reports of all wartime activities so that the story of Catholic contribution to the war effort may be effectively told.

Diocesan Councils Pledge Support of N. C. C. W. Regional Conference

TO DATE seven diocesan councils of Catholic women have accepted the invitation of the N. C. C. W. to take part in the Great Lakes-Ohio Valley Regional Conference to be held in Toledo, May 2-4, under the auspices of the Most Rev. Karl J. Alter, Bishop of Toledo. That the organizations of Catholic women are alert to the necessity of such conferences to consider the progress of their role in wartime activities and to plan for unity of thought and action in post-war life, was evidenced by the prompt acceptances of the following presidents of diocesan councils: Mrs. J. Edwin Thomas, Chicago; Mrs. Harry Lombard, Detroit; Mrs. William T. Ball, Fort Wayne; Mrs. J. Frank Bateman, Indianapolis, and Miss Mayme G. Carey, Wheeling. Mrs. John F. McCrystal of Sandusky, Ohio, is president of the Toledo Council which will be host to the regional conference.

National organizations of Catholic women having units within the region are being asked to send representatives

to the conference. While the conference will formally open on Sunday, May 2, with Pontifical Mass celebrated by the Most Rev. Karl J. Alter, a preliminary meeting of presidents of diocesan councils and representatives of national organizations will be held on Saturday evening, May 1, to discuss the goals of the conference.

Since the conference will take place during *National Family Week*, several sessions will be devoted to family and parent education and to such problems arising from the war situation as the care of children of mothers in industry.

Presidents of the participating diocesan councils are co-operating with the national headquarters to secure the attendance of diocesan officers and chairmen, deanery (or district) presidents and chairmen, and parish council presidents. While every Catholic woman is invited to attend, the Great Lakes-Ohio Valley Regional will be essentially a leaders' conference.

N. C. C. W. President Comments on Christmas Pastoral of Bishop of Berlin

In the following statement, Mrs. Robert A. Angelo, president of the National Council of Catholic Women, calls attention to the forceful defense of the God-given rights of man made by the Bishop of Berlin in his Christmas Pastoral.

IF THE Germany of the Nazis has frightened the little people of that nation into a choice between silence and servile speech, it has reaped the consequence of hearing within its own borders the fearless voices of religious leaders who dare to speak the Truth in behalf of the God-given rights of man. The consequence was to be expected. The course of history points out that when the rights of man as given to him by God are denied and silenced, religion will appear at the bar of justice to defy the powers of evil.

Prominent among the religious leaders in Germany is the Most Reverend Conrad Count Von Preysing, Bishop of Berlin, whose pastoral of Christmas, 1942, was recently read in the Senate of the United States. The pastoral is a document as objective as Truth itself and therefore as applicable to the peoples of every land, race, and creed as to

the German congregations to which it was addressed. No nation can say that the words of Bishop Von Preysing are not also meant for them, serving to remind that God "demands justice from all mankind."

It has been said that the Bishop of Berlin is a brave man. Humanly speaking, it could not have been easy to say what he has said in the very heart of Nazi-Germany. But it would be more of a surprise if the Bishop had not spoken as he did. As a Bishop of the Catholic Church he comes from a long line of free-speaking people who, come Roman circuses, racks, ropes, or dictators, will speak in defense of the dignity of man made to the image and likeness of God.

If free nations have recoiled in disgust from the indignities which a State swaggering in the brutality of self-sufficiency has inflicted on free men, the people of these same free nations can lift their heads in pride of Bishop Von Preysing. In the midst of oppression of those liberties which men hold dear, the right to freedom of conscience, freedom to establish a home and to educate their children, freedom of speech, Bishop Von Preysing is a fearless watchman who in the night of slavery dares to cry out that all is not well.

WITH OUR NATIONALS

THE CONSTANTLY increasing use of a correspondence course in religion for men in the armed forces is reported by Mrs. Carolyn B. Manning, national regent of the Daughters of Isabella. This instruction, known as the Confraternity Home Study Service, is under the direction of the Rev. L. J. Fallon, C.M., Kenrick Seminary. The course is the national project of the Daughters of Isabella and is financed by a 2-cent contribution of every member.

The work is aiding chaplains in caring for the spiritual needs of our men in the many camps and forts throughout the country. The course is being handled by sixteen instruction centers and the Diocese of Honolulu. Many letters of appreciation and gratitude have been received by the National Circle from Catholic Chaplains, from the seminarians who are acting as instructors, from the men themselves, and from those near and dear to men in the service.

Daughters of Isabella are cooperating wholeheartedly in the various phases of the war program—assisting in USO-N. C. C. S. activities, the Chaplains' Aid Association and the American Red Cross.

The *Quarterly Bulletin* of the International Federation of Catholic Alumnae for December, 1942, publishes an article entitled "The Catholic View of Social Service," which urges the training of Catholic girls for social service, pointing out the many splendid opportunities in that field.

1943 VICTORY BOOK CAMPAIGN

MRS. CHARLES H. APPS, member of the N. C. C. W. Board of Directors, attended a meeting called in New York to discuss the 1943 Victory Book Campaign.

Representatives of large mercantile establishments as well as dairy companies were in attendance, and promised cooperation in the drive through picking up bundles of books at the time of deliveries. National and diocesan groups which, through their Committees on Libraries and Literature, or other committees, are cooperating with the drive, will be happy to learn of this cooperation, as it will assist greatly in the drive.

The types of books wanted were listed in February, 1943, *Monthly Message to Affiliated Organizations*. The importance of collecting good books of religious import was stressed at the meeting.

Mrs. Alice Murphy, 85, long-time member of the Women's Catholic Order of Foresters, died in Washington, D. C., recently. She was well known in the organization as the founder and chief ranger of St. Peter's Chorus of the WCOF. Mrs. Murphy was the mother of Frederick Vernon Murphy, nationally known Catholic architect who designed N. C. W. C. Headquarters building.



NCCS Announces Personnel Changes and Appointments

SEVERAL new appointments to executive positions in the National Catholic Community Service, member agency of the United Service Organizations for National Defense, were announced recently following the annual meeting of the NCCS board of trustees in Washington. The new appointments increase the membership of the executive committee of NCCS from five to seven. All terms are for one year.

Francis P. Matthews of Omaha, Supreme Knight of the Knights of Columbus, was reappointed chairman of the committee. Also reappointed were the Rt. Rev. Msgr. Bryan J. McEntegart of New York City, national secretary of the Catholic Near East Welfare Association; the Very Rev. Msgr. Howard J. Carroll, assistant general secretary of the National Catholic Welfare Conference; Miss Mary G. Hawks of Buffalo, former president of the National Council of Catholic Women; and Luke E. Hart of St. Louis, supreme advocate of the Knights of Columbus.

Newly appointed to the executive committee are Mrs. Henry Friel Mannix, president of the Brooklyn Diocesan Council of Catholic Women, and John F. Hickey, vice president of the Continental Bank and Trust Company of New York. Frank Edward Cane, who has been a field supervisor for NCCS on the West Coast, with headquarters at Los Angeles, was appointed to the national office staff in Washington. Terrence H. Halloran, who was serving as assistant field director at Los Angeles, was appointed to succeed Mr. Cane. Courtenay Savage, well-known Catholic playwright, was appointed director of the NCCS Public Relations Department.

A graduate of Manhattanville College and mother of ten children, Mrs. Mannix is vice president of the Brooklyn Dio-

cesan NCCS. She is also a director of the Manhattanville College board, and a trustee of the Brooklyn Institute of Arts and Sciences. Mr. Hickey, a veteran of World War I and native of Chicago, was engaged in the banking business there for twelve years before moving to New York City. He has served as assistant treasurer of the USO since August, 1942.

Mr. Cane was director of group work for the Catholic Welfare Bureau of Santa Barbara from 1934 to 1936. He was with the national headquarters of the Knights of Columbus, New Haven, Conn., from 1936 until he joined the NCCS staff two years ago. Mr. Halloran served as a Boy Worker with the Neighborhood House, Louisville, Ky., from 1929 to 1930; he was director of boy guidance for the Catholic Welfare Bureau of Santa Barbara, 1930 to 1934, and a staff member of the State Relief Administration at Los Angeles until he came to NCCS.

In his new post, Mr. Savage, succeeds Donald T. Sheehan, who has been commissioned in the Army Air Corps. Mr. Savage, a native of Gotham, and a regular contributor to leading Catholic periodicals, had been associated with the National Catholic Community Service in the capacity of feature writer for religious and secular magazines.

Since his conversion from the Episcopal Church a few years ago, he has been active in affairs of the Catholic Actors' Guild, the Chicago Guild of Catholic Actors, and the Catholic Theater Conference. Before joining the NCCS staff, he directed the Knickerbocker Playhouse, a national broadcast radio network program.

Paul Dearing, vice president of the National Catholic Evidence Conference and former Buffalo newspaperman, is assistant public relations director.

CATHOLIC COLLEGIATE CONGRESS

(Continued from page 7)

4. To study the Papal Peace Program and the application of that program as set forth by competent authorities.
5. To support wholeheartedly the war effort of our nation.
6. To propose a systematic inquiry into the student apostolate of Catholic Action.
7. To take part now and further prepare ourselves to participate fully in our own parish activities.

Bishop Walsh Leads Dedication

The congress also resolved: "As a token of our appreciation of the interest and benediction of His Holiness, Pius XII, we pledge ourselves to recite each day for 30 days the Act of Consecration to the Immaculate Heart of Mary."

During the Solemn Benediction which officially closed the congress, the celebrant, the Most Rev. Emmet M. Walsh, Bishop of Charleston, episcopal moderator of the National Federation of Catholic College Students, led the delegates in a public recitation of the prayer of dedication. The text of the prayer was the official English translation of the prayer used by the Holy Father in his radio broadcast to Portugal, when he consecrated the Church and the world to the Immaculate Heart of Mary.

Perennial harborers of the wish that our Catholic college youth might be capable of clear thinking on vital problems of the day in the light of the Church's teachings may well take heart from the proceedings of the congress. Unlike many a student assembly, there was very little beating the air. Sane, stimulating, practical remarks, questions and opinions followed each presentation.

Present also was a certain measure of acknowledgment of the fact that students are not capable of solving all of the world's problems. They do not know all the answers. Yet, there was no floundering about for all the delegates sensed the fact that in the Church and in the Papal pronouncements they have a faultless guide and dependable

PREPARING FOR POST-WAR LIFE

(Continued from page 14)

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solutions. All that remains is the fulfillment of their determination to follow that guide and study, analyze and be ready to put into practice the solutions offered to the best of their ability.

The National Council Of Catholic Men

Msgr. Sheen's Series Enthusiastically Received
Non-Christian Handling of Christmas Subjects
Pastoral Letter of Bishop of Berlin

Secular papers gave greater space this year than ever before to reporting the opening address in Msgr. Fulton Sheen's current Catholic Hour series on "The Crisis in Christendom." The Detroit News, for example, carried the full text of the address beginning on page one, and copious excerpts were printed by the New York Times, the Washington Post, and others. Radio listeners also have voiced extraordinary interest in the broadcasts, inquiries being received at this time at the rate of 36,000 per month.

Monsignor Sheen, who is making his thirteenth annual appearance in the Catholic Hour, has made literally millions of friends among radio listeners. Indicative of this is the response received during the last three series alone which has totalled 642,227 pieces of audience mail—an average of 14,271 letters and cards for each week he has been on the air. These come from Catholic and non-Catholic listeners alike. Because of the deep and sincere charity that characterizes his talks, those of other faiths listen to him with as great enthusiasm as his Catholic friends.

A Christmas poem in *Good Housekeeping* magazine referring to the "brothers" of Jesus and a Christmas Meditation "sans Christ" in *Vogue* for December drew protests from our Executive Secretary in letters addressed to the editors of these publications.

Saying, "I don't suppose Sara Henderson Hay meant to be blasphemous in her poem, 'The Neighbors' which appeared in Ted Malone's department, 'Between the Bookends,'" the N. C. C. M. letter continued, "I suppose rather that she sought merely to show how little Jesus was appreciated by his own fellow coun-

trymen. The fact that it was they who preferred Barrabas to Christ, and who insisted that He be crucified, bears out her general idea. But, whatever her intentions, these references to the Redeemer of the World as an irresponsible scapegrace and trouble maker—even though in quotation marks—are likely to prove offensive to the more sensitive.

"However this may be, there is one passage in the poem that will be resented by all Christians who believe in the Virgin Birth, whom I am sure *Good Housekeeping* would not deliberately want to offend; that is, the lines which read: 'He'd a' been a better son if he'd stayed home and raised a family, like his *brothers* done.'"

On the subject of the Christmas Meditation, our Executive Secretary in addressing the editor of *Vogue*, said: "Prof. Irwin Edman has written an essay on 'Christmas Meditation' in your December issue which does him credit. He has probably gone as far as his principles permit in affirming the significance of this great Christian Feast. Yet the question persists: 'Why, with a country full of genuine believers in this and the other Christian truths, did *Vogue* ask a man of his beliefs to write on such a subject?' It is as incongruous as if *Vogue* were to ask a Christian to write on the significance of Rosh Hoshana or Yom Kippur—and not only a Christian who disbelieved in the traditional significance of these religious feasts, but a *quondam* Christian who disbelieved in the traditional significance of anything religious.

"Lest it be urged that Professor Edman's private beliefs have nothing to do with it, that his essay should be judged solely on its own merits, I would point out that it is offensive to a Christian to have his religion placed on a par with pre-Christian mythology, as in Professor Edman's suggestion that 'we should at Christmastime think of the Mediterranean in a longer perspective, as the birthplace of the great religions, of Isis and Osiris, of the Greek mystery religions, the sunlit gods of Olympus, of Hebraism and Christianity.'"

No response has been received as yet from the editors of *Good Housekeeping*, the letter having been only recently dispatched to them. However, a reply has come from one of the editors of *Vogue* who said: "Your letter of December 14 is deeply appreciated, and we sincerely regret that you have found Prof. Irwin Edman's article 'Christmas Meditation' irreligious.

"In a world today that is fighting to overcome racial prejudice, it did not occur to us that anyone would take exception to seeing a Christmas piece written by a philosopher who happens also to be a Jew. Is it not true that one of the most devout books, from a Catholic point of view, is the current book, 'The Song of Bernadette,' written by Franz Werfel, a Jew?

"In ordering this article, our original intention was to have a piece written about that part of the world on which all eyes are turned today. We had received from one of our photographers on the Egyptian war front the beautiful photograph of the convent on the Mount of Olives which we used as a frontispiece. Knowing that Mr. Edman had not long ago visited this very convent, we asked him to write an article that could accompany this photograph. His manuscript, while not exactly what we had ordered, seemed to us so pertinent today that we did not hesitate to publish it.

"I myself am a Catholic, and I interpreted the sentences that you find so unfortunate in a different light. They

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(Department of Lay Organizations, National Catholic Welfare Conference)

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read: 'We tend to think of the Near East now in terms of those terrible battles on which depends the fate of civilized man. But we should think of the Mediterranean in a longer *historical* perspective, as of the birthplace of the great religions, of Isis and Osiris, of the Greek mystery religions, the sunlit gods of Olympus, of Hebraism and Christianity.' To me, the latter sentence gave merely a *chronological* sequence of the religions cradled in this area. It did not indicate a comparison of them. That the earlier religions were mythology did not, in my mind at least, imply that Christianity was in the same category.

"Our editorial staff, however, is grateful to you for calling attention to the other construction that can be put on these words, and you may be sure it will guide us in all future editorial plans."

The rejoinder of our Executive Secretary was as follows: "I am very grateful for the courteous attention you have given my letter of December 14; and while I have no desire to provoke a debate over the matter, I should like to advert briefly to two points in your letter.

"I really do not believe you meant to make any imputations of racial prejudice, but I feel that one might nevertheless read a suggestion of such an implication into the second paragraph of your letter. I wish to make it clear, therefore, that I should think it as strange to turn to a Buddhist for a meditation on the great Christian Feast of the Nativity as to turn to a Jew—not because I have any racial or religious prejudice against either, but simply because I should find it difficult to understand why anyone who rejected the Christian tradition could be expected to dwell sympathetically and appropriately on such a theme. And I would be particularly baffled if the Buddhist or the Jew turned out to be one who rejected not only the Christian tradition but all religious traditions, in favor of professed atheism. If, despite this antecedent bewilderment, such a writer were to do a sympathetic piece of work such as I can well imagine Franz Werfel doing, I should not think of protesting. But I submit that Professor Edman has not done so.

"For even if the catalogue of Mediterranean religions was merely a chronological rather than a comparative series, as you suggest, it remains true that it neglected to give the Christian religion the precedence and prominence that I should think anyone would admit it deserved in anything called a 'Christmas Meditation.' In other words, I do not object so much to Professor Edman's article considered as 'Some Thoughts on the Near East' or 'Meditations on the Mediterranean'; but I do object to a 'Christmas Meditation' sans Christ.

"I am thankful for the assurance given in the concluding paragraph of your letter."

A subscription of \$3,000 towards the maintenance of the nationwide Catholic Hour was voted at a recent meeting of the Supreme Board of Directors of the Knights of Columbus.

**Knights of Columbus
Subscribe \$3,000
To Catholic Hour**

In apprising the N. C. C. M. of this renewal of subscription to the Catholic Hour, Supreme Knight Francis P. Matthews states, "It is a pleasure and a privilege to be able to tell you that there will be no interruption whatever in our cooperation with this most worthy undertaking. Our society is proud of the privilege which has been ours in extending financial assistance to this inspiring cause."

This is the thirteenth annual subscription made by the Knights of Columbus since the Catholic Hour was inaugurated on March 2, 1930. Subscriptions of the Knights of Columbus during this thirteen year period have totaled \$43,000.

Gratitude for this generous aid from the Knights of Columbus was expressed in a resolution adopted recently at a meeting of the N. C. C. M. Board of Directors. Noting that the Catholic Hour's current average of 200,000 pieces of audience mail per year, and its network total of 95 stations are unrivaled among religious programs, the N. C. C. M. resolution states: "Deeply gratified by the splendid

record achieved by the Catholic Hour, we wish to express our most sincere thanks to the Supreme Council of the Knights of Columbus for their continued financial assistance which has in large measure helped to make the accomplishments of the program possible."

Signal cooperation has been received by N. C. C. M. from local divisions of the Knights of Columbus as well. More than 500 local Councils are presently affiliated with N. C. C. M. thereby rendering invaluable aid in the conduct of Catholic Hour and other activities of the Council.

The far-reaching importance of the document itself, and the heroism of the Bishop in releasing it, are emphasized in comment made by officers of the National Council of

**N. C. C. M. Statements
Praise Pastoral Letter
Of Bishop of Berlin**

Catholic Men on the Christmas Pastoral Letter of the Most Rev. Konrad Count Von Preysing, Bishop of Berlin. This Pastoral, which defends the

rights of the individual and the family and denounces the doctrine of Racism, was brought to the attention of the United States Senate recently by Senator James M. Mead of New York.

"Liberty may be reborn in Germany," Wilbert J. O'Neill of Cleveland, President of the N. C. C. M., said, "so long as even one man speaks out with the illuminated insight and heroic courage of Bishop von Preysing. We know he is supported by his fellow Bishops and by many others who value their moral integrity above personal convenience or safety, or even life itself. These men, who speak the truth at the risk of their lives, must put to shame the timid souls who, thinking rightly, have not the courage to say what they think, even when they are politically free to speak.

"Bishop von Preysing's declarations must ultimately confound those who divorce justice from Divine Truth, base asserted rights on usurped power, and ground their short-sighted program on the purely materialistic basis of expediency. Truly he declares that as the result of their false thinking the very notion of right ceases to exist. Bishop von Preysing lays bare the fraud of the equivocal use of the name of God to describe a mere fiction identified with purely human views and ambitions which has nothing in common with the true God but misuses His name. He has placed on the false philosophy of Nietzsche and his followers, who are not all in Germany, responsibility for the horror and confusion which has resulted from putting race above race, power in place of justice, and profit in place of right—and in its mad exaltation and deification of human greed and lust has run amok and laid waste half the world. Our own President could adopt *in toto* Bishop von Preysing's statement for it truly supports the standard which our President holds aloft in our battle to secure the Four Freedoms for all the world."

"Because of our continued enjoyment of free speech," Edward J. Heffron, Executive Secretary of the National Council of Catholic Men, said "we in the United States are likely to underestimate the remarkably heroic character of Bishop von Preysing's pastoral letter of December 12, 1942. Some of us might be prone to say, 'Well, it's all so clearly true, isn't it?'—and let it go at that. Never having suffered under the all-pervasive compulsions of an all-powerful State, we cannot realize how much even the honest and courageous man would be tempted, in such surroundings, to hold his peace. The duty to avoid manifest lies is clear enough; and the man of integrity will fulfill that duty even at the risk of his life. But it is a demonstration of heroic fortitude that is immeasurably more praiseworthy to risk one's life in speaking out on a matter that no one has compelled one to speak out on, solely at the urging of one's conscience, and contrary to the prompting of the myriad tiny voices that urge: 'Don't say it now—wait for a more propitious time,' 'You don't have to say this—everybody knows what you think anyway,' 'Say it, if you must, in pious platitudes—don't make your meaning too pointed.' Bishop von Preysing has done it—and we, his fellow Catholics in the United States, can only thank God for his example."

A way "to keep faith with those who sleep by the beaches of Dieppe" may be found in the Catholic Hour addresses of Monsignor Fulton J. Sheen, advises Rev. M. J. Dalton, Catholic Chaplain of a Canadian regiment that served in the Dieppe raid, in a letter addressed to the next of kin of those lost or missing in the engagement. In a letter to the N. C. C. office Chaplain Dalton tells of this recommendation to the families of missing men.

In answering the query, "What can we do for them now?" Chaplain Dalton urges Monsignor Sheen's talks as guides saying, "There is every indication on both sides of the Atlantic that Monsignor Sheen is the saint that God has raised up to be our beacon light in these dark days." He adds that one English pastor, to whom he gave a copy of Monsignor Sheen's booklet, *The Holy Hour*, is using it for readings for his congregation.

The radio speaker receives at best only a sampling of the reactions of his listeners—each person who writes in may be taken to be representative, on the average, of perhaps a thousand others. As the year 1942 came to a close, it was a great pleasure to receive, addressed

to Monsignor Sheen, a letter from a correspondent of earlier in the year telling how Catholic Hour addresses had been responsible for giving her, in place of "darkness and despair," a "complete satisfaction that is beyond telling." It is certain that the exact circumstances she describes were not duplicated in 1,000 other instances of which we did not hear, but our samplings of audience response show that great numbers of souls in distress do find comfort and guidance in the Catholic Hour. And there is definite indication to show that vast numbers of non-Catholics now have a higher regard for the Catholic Faith and for their Catholic neighbors because of listening to the Catholic Hour.

The rapid progress of the writer of this letter in her instructions in Catholic teachings and her immense satisfaction in her new Faith are described in her letter which is reprinted in part as follows: "I feel that you might like to know what your blessed influence has done for one family in the full year that is closing. . . . I sent my first letter in January of this year, I received an answer in February, and accepted the correspondence course. In April I was converted and received into the Holy Catholic Church. In a short time my youngest daughter followed me.

"On September 15 my husband received his first Holy Communion. There was left, one, my married daughter. She gave me her promise, but she seemed indifferent for so long a time I was in despair.

"Through the powerful influence of prayers my dearest wish was granted, and now the whole family is complete in the Holy Church, for my daughter received at Midnight Mass on Christmas Eve.

"How glad I am that I obeyed the precious impulse that prompted me to write my first letter when I was groping in darkness and despair.

"I suffer untold bodily pain and sickness, but I have a peace in my soul, a complete satisfaction that is beyond the telling. When you come back on the air again, this time, please God, it will be a family who listens to you, instead of just me.

"Oh, I shall pray that some other desperate souls will hear your voice and the inspiration in your messages, that will stir hearts with the desire to find entrance into Holy Mother Church, because I know how complete their blessing will be. . . ."

A recent statement of F. C. C. Chairman Fly that complaints regarding vulgarity and profanity in radio programs have been increasing, met with replies from network representatives that censorship of material was being enforced in accordance with network policy and that performers have been asked to guard against such slips.

Vulgarity Complaints Increasing, Reports F. C. C. Chairman

Mr. Fly said the number of complaints coming from the listening public have been "more than the ordinary number in recent months and weeks." He declined to comment further but indicated that an investigation was being made.

Saying that "The Catholic Hour is one of our best means of bringing the message of Christ into homes and hearts where Christ is a stranger," Bolen J. Carter, president of the Belleville Diocesan Council of Catholic Men, has made a suggestion to Belleville parish council presidents that they encourage the men of the parish to become regular listeners of the Catholic Hour, and that they encourage others to listen. He recommended that a chairman of Catholic Radio be appointed to promote listening to the Catholic Hour and to invite non-Catholic friends and acquaintances to listen to the program. He suggested formation of listening groups as one means of promoting interest in the Catholic Hour.

"The Catholic Hour is Our Best Means . . ."

Officers and members of other affiliated diocesan organizations of men as well as individual friends of the Catholic Hour also have been active in securing new listeners to the program. Many have helped by sending out printed announcements of the new series by Monsignor Sheen, by writing letters to editors advising what stations carry the program, and by announcements from the pulpit and in parish bulletins.

Presidents of parish councils of men in the dioceses of St. Augustine, Kansas City and Boise, and the Archdiocese of San Antonio arranged for mailing to non-Catholic neighbors of more than 12,000 illustrated announcements of the current Catholic Hour talks. The announcements and envelopes were provided by the N. C. C. M. Washington office.

In recommending the Catholic Hour talks in a letter to the editor, a non-Catholic clergyman said they were inspirational and added that he used them for sermon material. Another friend in a city without a Catholic Hour station wrote to the editor to suggest to readers the name of the station over which the program could best be heard.

Other friends have made announcements of the program from the pulpits, in parish bulletins, and have run paid advertisements in their local papers.

After an interval of eight months, the Catholic Hour has been restored to the Portland, Ore., area, according to a letter just received from F. Leo Smith, of the Portland Union of Holy Name Societies, whose cooperation was most helpful in leading to restoration of the broadcast. Beginning on January 3 with the first talk in the new series by Monsignor Fulton J. Sheen on "The Crisis in Christendom," Station KGU will broadcast the program regularly each Sunday at the usual time, 3:00 o'clock P.W.T.

Portland, Oreg., Station Reinstates Catholic Hour

A consistent program of publicity is being worked out for the Catholic Hour, Mr. Smith states. This will comprise posting of signs, publication of announcements in church bulletins, and printing and distribution of dodgers. Various Catholic societies will accept responsibility on successive months for carrying out the publicity work.

"Honor the Dead," a radio program commemorating those who gave their lives at Pearl Harbor, was presented from Honolulu on Monday, December 7, from 4:15 to 4:40 o'clock, E.W.T., by the nationwide Blue Network in cooperation with the National Council of Catholic Men.

"Honor the Dead" Program from Pearl Harbor

"Honor the Dead" was a part of memorial services held in the Arena at Pearl Harbor under the auspices of the Catholic Chaplains of the Army, Navy and Marines. The broadcast program included a sermon by the Most Rev. James J. Sweeney, Bishop of Honolulu, absolution over the catafalque, and taps.



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